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Three urban training programs for clergy sponsor Research on Training for Metropolitan Ministry (RTMM), a project of the Ministry Studies Board of the National Council of Churches. RTMM has two main objectives: to increase understanding of the relationships among the attitudes, skills, and activities of clergymen, and to identify changes in these aspects after training. The first goal is discussed in this report. Results of a questionnaire with attitude scales administered to 183 clergymen, most of whom were young, white, well-educated, and Protestant, indicated two main patterns of behavior: those with little time for congregational administrative work confer frequently with government officials and important private citizens in regard to social problems and those who spend over 10% of their time on congregational administrative work and regard traditional social action or congregation-oriented activity as most important. A third group regarded denominational or interdenominational work as the most important aspect of the ministry. A clergyman's activities seem most closely related to his own ideas of Christian mission and individual secular action. (jf)

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RELATIONSHIPS AMONG THE ACTIVITIES AND ATTITUDES OF CHRISTIAN CLERGYMEN: A PRELIMINARY REPORT

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Urbanization, secularization and technological change have created an intense need for new skills and new sensitivities among church leaders. One response to this need has been the initiation of urban training programs in cities across the country. Typically, these programs involve clergy, and in some cases lay leaders, in alternating experiences of engagement and reflection, sensitization and training, exposure and ministry. Three such programs, the Urban Training Center of Chicago (UTC), the Cleveland Internship Program for Clergymen in Urban Ministry (CIP), and the Metropolitan Urban Service Training Facility of New York (MUST) are sponsoring Research on Training for Metropolitan Ministry, a project of the Ministry Studies Board of the National Council of Churches.

Research on Training for Metropolitan Ministry (RTMM) has two main objectives: 1) to increase understanding of the relationships among the attitudes, skills and activities of clergymen; and 2) to identify the changes, both intended and unintended, in the attitudes, skills and activities of participants in the sponsoring training programs. This preliminary report examines the results of the study designed to attain part of the first objective. Specifically, this report examines the relationship among the activities of clergymen and between their activities and their attitudes.

The interest in the relationship among activities and between activities and attitudes stems from a conviction that training programs are best designed if they are based on an accurate understanding of the phenomena with which they deal and which they seek to influence. For

example, if it were found that engaging in community organization efforts which a program supports makes it difficult to handle the administrative work of the congregation, training programs would do well to confront the difficulty directly. Otherwise, they may only serve to increase the trainee's eventual frustration by encouraging him to create a situation with which he cannot cope. Similarly, if it were found that clergy do not engage in certain activities unless they have certain attitudes, then it would be well for a training program interested in participation in these activities to focus some of its efforts on the creation or maintenance of the attitudes in question.

This report focuses on four aspects of clergy role behavior, and on five areas of clergy attitudes. The four aspects of role are:

1. How much time is spent on various facets of ministry;
2. What is taken to be one's most important activity;
3. Contacts with others involving social problems or community affairs;
4. The programs of one's congregation.

The five attitude areas are:

1. Man-God relationships;
2. Mission of Christian institutions and individuals;
3. Secular matters;
4. Role uncertainty and evaluation;
5. Social distance from such groups as Negroes and slum dwellers.

1. THE POPULATION

The study population consists of 183 Christian clergymen, 142 of whom had agreed to participate in a training program at one of three sponsoring centers, UTC, CIP or MUST. The 41 non-trainees were named by individual program participants as like them in terms of ideology and demographic characteristics. All instruments were administered in the period from September, 1967 to March, 1968. Prospective trainees completed the research instruments before training actually began. Non-trainees

completed their instruments within a month or two of the start of the training program in which the person who named them participated.

Twenty-two trainees participated in a nine month program requiring their participation for at least 4½ days a week. Another forty-one began programs which met only for a total of 28 hours. The remaining seventy-nine were to partake in programs of from one to four months in length, meeting from one to six days a week.

In terms of the median, the average member of the study population is a well-educated, young, white Protestant minister with an urban or suburban upbringing who is now serving a white congregation of which many if not most members are white-collar workers, professionals or managers.

More specifically:

a. Over 90 per cent have graduated from both college and seminary; over 40 per cent have had some additional graduate work beyond the seminary.
b. The median age is 34, with two-thirds under 40 years of age. However, the median number of years in the ministry is just over 10 with a median of just 3 years in the present situation. Almost half (47%) have held only one or two positions since entering the ministry.
c. The great majority are white (84%); a small minority Negro (16%). There are no Puerto Ricans or others of Spanish-speaking descent.

The clergymen represent some 23 Protestant denominations as well as the Roman Catholic and Greek Orthodox churches. However, the majority are from just four faith groups: Methodists (25%); Catholics (14%); Lutherans (12.5%) and Episcopalians (12.4%). Baptists and Presbyterians comprised an additional 15%. The remainder included men from the United Church of Christ; Methodist Episcopal churches; the Reformed Church of America and the Mennonite church.

Over half (54%) spent most of their childhood in a large city or in a suburb of one. A third of the group now live in cities of 500,000 or more people, and a quarter live in communites of under 25,000 people.

Over half (50%) serve congregations which are all white or predominantly white. The number serving all or predominantly Negro congregations is about the same (18%) as the number of Negroes (16%) in the group as a whole.

Many (43%) serve congregations in which a majority are white-collar workers, professionals or managers. Twenty per cent serve congregations in which many are white-collar workers, professionals or managers, but a majority are blue-collar workers. Another thirty per cent serve congregations which are predominantly blue-collar.

2. ACTIVITY MEASURES AND THEIR INTERRELATIONS

This report will discuss a total of twelve measures of activities, in four aspects of ministry.
These aspects are: 1) the <u>time</u> he spends in different facets of his role; 2) what he cites as his most <u>important</u> activities; 3) the frequency of <u>contacts</u> he makes concerning social problems; and 4) the programs of his <u>congregation</u>. Relationships within each of these four aspects of ministry will be examined first, and then relationships among the four. All of the relationships among activity measures are summarized in Table I.

2.1 <u>How Time is Spent</u>

Each of the respondents was asked what per cent of his working time, on the average, during the past eight or nine months, was spent in each of four facets of a clergyman's role. The four facets were: 1) preparing for or leading corporate worship; 2) pastoral calling or counselling; 3) doing administrative work for the congregation; and 4) work concerning social problems. These four will be referred to as time spent as preist-preacher, pastor, administrator, and on social problems, respectively. For each measure, two groups were distinguished. Those who said they spent ten per cent or less of their time in the given activity were in

TABLE I

RELATIONSHIPS AMONG ACTIVITY MEASURES*

Activity Measure	Activity Measure											
	1	2	3	4	5	6	7	8	9	10	11	12
1. Time: priest-preacher												
2. Time: pastor	+											
3. Time: administrator												
4. Time: on problems			-									
5. Important Activity	X	X		X								
6. Activity re problems					X							
7. Contacts: local				+								
8. Contacts: private citizens				+	X		+					
9. Contacts: state				+	X		+	+				
10. Contacts: federal	-				X		+	+	+			
11. Congregations relation to secular orgs.							X	X	X	X		
12. Congregations social issue programs						X	X	X	X	X	X	

Legend:

+ Those "high" on one measure, are more likely to be "high" on the the other; those "low" on one measure, more likely to be "low" on the other.

- Those "high" one one measure, are more likely to be "low" on the the other and vice versa.

X Responses on the two measures are related, but "high" and "low" not definable on one or both

Blank No relationship

* the symbols +, -, and X are used only where a chi-square test shows the probability of a relationship being a chance one and is equal to or less than .05.

the "low" group; those who said they spent more than ten per cent of their time in the given activity were in the "high" group. The per cent in the "high" group is: 54% for priest-preacher; 70% for pastor; 58% for administrator; and 55% on social problems.

Interestingly, for the group as a whole, the time spent on any one facet of ministry is relatively independent of the time spent on any other: of the six possible relationships, priest-preacher and pastor; priest-preacher and administrator; priest-preacher and on problems; pastor and administrator; pastor and on problems; administrator and on problems; only the first and last are non-chance relationships. Specifically, time spent as priest-preacher and that spent as pastor are positively related, while time spent as administrator and that spent on social problems are inversely related.

It would appear, then, that time spent on social problems in the metropolitan area is in part at the expense of time spent doing administrative work for the congregation, and vice versa. However, the time spent as priest-preacher or pastor does not appear to be at the expense of either administrative work or involvement with social problems.

2.2 Important Activities

Each man was asked, "What has been the most important activity of your ministry during the past eight or nine months?" and was later asked the same question adding the phrase, "which involved working on problems within your metropolitan area?" For 31%, the latter had already been mentioned as the most important activity of his ministry. An additional 13% had cited their most important activity involving problems within the metropolitan area as the second most important activity of their ministry. Thus, for the majority (56%), the most important activity involving

problems within the metropolitan area was not one of the two most important activities of their ministry.

The "most important activity in your ministry" responses were placed into one of three categories:

1. Performance of role as priest, pastor, preacher, teacher, administrator or leader of the internal affairs of the congregation, or, traditional social action, e.g., youth programs or charity; (54%).

2. Involvement with some contemporary social issue, e.g., race, poverty, abortion, or divorce laws; (26%).

3. Denominational or interdenominational work focusing on church structure (11%).

An additional nine per cent could not be classified in any of the three categories.

The activities cited as the most important involving problems in the metropolitan area were also grouped into one of three categories:

1. Traditional social action; (28%)

2. Involvement with some contemporary issue or problem; (45%)

3. Denominational or interdenominational church work (17%).

An additional 10 per cent could not be placed in one of the three categories.

The category of activity cited as most important in one's total ministry is related to the category of the activity regarded as most important concerning problems. Of the 146 men who cited activities categorizable on both measures, 83 (57%) cited activities in the same general category, 1, 2 or 3, for both his most important activity overall and for that involving problems.

2.3 Contacts Concerning Social Problems

Clergymen were asked how many contacts they had had, during the past eight or nine months, concerning any social problem or issue with each of four categories of people. The four were: 1) government officials in your metropolitan area; 2) private citizens who play important roles

with respect to any social issue or problem; 3) state officials; and 4) federal officials. Contacts with the first two categories of people, local officials and important private citizens, were more common than contacts with state or federal officials. In each case the group was divided as close to the median as possible. For contacts with local officials, the group was divided into those (54%) who had three or fewer such contact and those who had more than three. Similarly, the group was also divided into those (46%) who had three or fewer contacts with important private citizens and those who had more than three such contacts. For contacts with state and for federal officials, the group was divided into those with no such contacts (57% and 64%, respectively) and those who had at least one such contact.

As Table I shows, contacts with different categories of persons are positively associated, suggesting an overall inclination toward or away from making contacts concerning social problems with government officials and important private citizens. Specifically, those who had more than three contactsconcerning social problems with local officials or important private citizens tended to have at least one with state or federal officials and vice versa. Similarly, those who had three or fewer contacts with local officials or important private citizens, tended to have none with state or federal officials and vice versa.

2.4 Programs of the Congregation

In addition to measures of the clergyman's own behavior, two aspects of his congregation's activities were studied. They are: 1) the type of secular group, if any, with which the congregation had a direct or supportive relationship and 2) the content of programs, if any, designed to inform members of the congregation about important social problems or

to involve them in efforts to resolve or alleviate social problems.

Forty-six per cent of the congregations had no direct or supportive relationship with any secular group or organization; twelve per cent said their congregation's most important direct or supportive relationship was with a relatively traditional and non-controversial group such as the Scouts; twenty-six per cent said their congregation's most important direct or supportive relationship was with such non-traditional groups as block clubs, poverty programs, CORE or a local political club; and sixteen per cent could not be classified.

Similarly, thirty-one per cent of the congregations had no program to inform or involve them; thirteen per cent had programs dealing with traditional topics such as drug addiction, youth and education; thirty-three per cent had programs dealing with more contemporary issues such as race relations or poverty; and twenty-three per cent could not be classified. For the most part, the unclassified programs were described as dealing with "most issues," or "timely issues," without specification of the content of the program. For those who mentioned specific issues, categorization was in terms of the first issue mentioned. Only thirty-nine per cent mentioned two issues, and but twenty-seven per cent three or more.

The great majority of the social issues programs were either the responsibility of some specific committee, e.g., Social Concerns Committee, (44%), or involved a speaker or discussion program (31%). Twelve per cent of the clergy spoke of sermons or written messages such as church bulletins as the congregation's most important program on social action. Only three per cent spoke of an action project such as voter registration.

Congregations which had no direct or supportive relationship with a secular group tend to have no social issues program either, while those

which have a relationship with a secular group tend also to have a program concerning social issues. However, the type of group with which the congregation is related and the topic with which their social issues programs deal do not appear to be related. For example, a congregation which has a relationship with a relatively traditional group is as likely as not to have a social issues program dealing with contemporary rather than traditional topics.

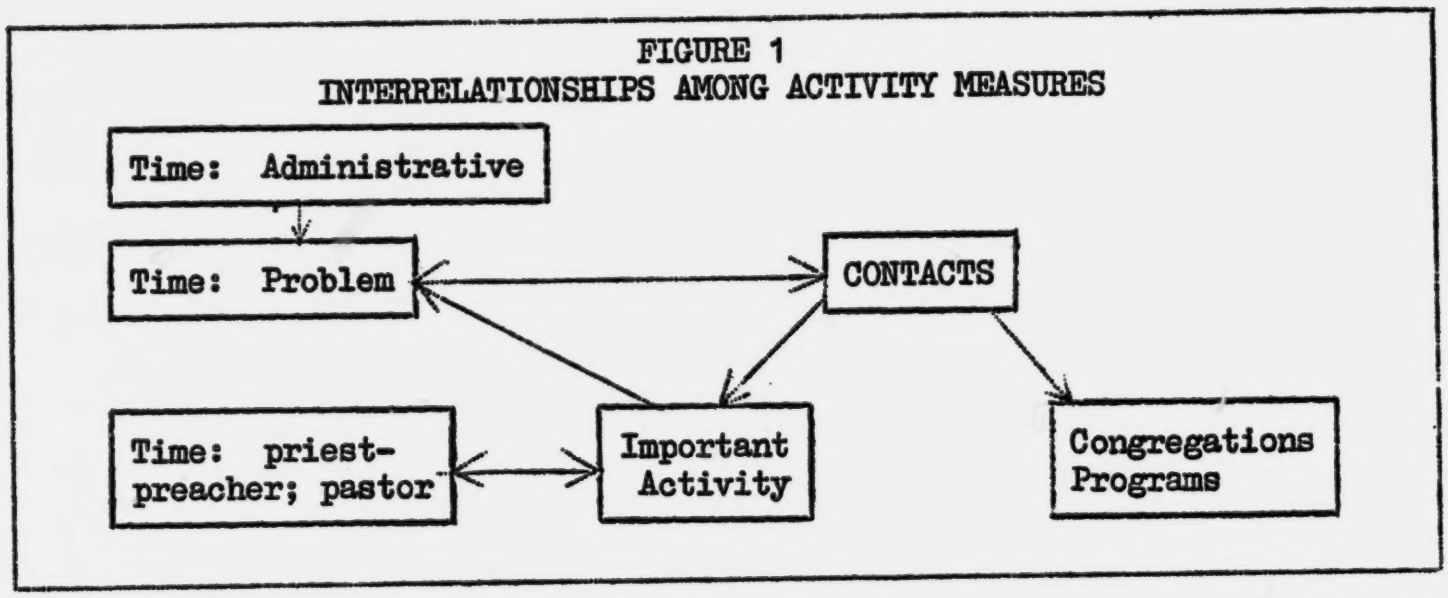
2.5 Interrelations Among Activity Measures

As can be seen in Table I and is summarized diagrammatically in Figure 1, the various activity measures can be divided into six sets, three central and three peripheral. The three central sets are: 1) time spent on social problems; 2) contacts concerning social problems with private citizens and government officials; and 3) the "most important activity" of one's ministry. Measures in any one of these central sets are related to measure(s) in the other two.

The three peripheral sets are: 1) time spent as priest-preacher or pastor; 2) time spent doing administrative work for the congregation; and 3) the measures of the congregation's programs. None of the peripheral measures are related to either of the other two. However, each is related to one of the central measures. Time spent as priest-preacher or pastor is related to one's important activities; time spent as administrator is inversely related to time spent on problems; and the congregation's programs are positively related to contacts with private citizens and government officials.

In other words, the content of what one takes to be the most important activity of his ministry is related to those activities in which he operates as a "superordinate" in his capacity as leader of worship, as dispenser of pastoral advice or as representative of the congregation in his contacts

FIGURE 1
INTERRELATIONSHIPS AMONG ACTIVITY MEASURES



with "outsiders." However, those areas in which the clergyman might work "for" the congregation as its administrator or "with" them in relationships with secular groups or social issues programs are not related to what he takes to be his most important activity.

Furthermore, the patterns of time use and contacts concerning social problems for those citing parish oriented or traditional social action as most important are quite different from that of those citing involvement with some contemporary issues as most important (Cf. Table II). The former (parish or traditional activity) spend more time as priest-preacher and pastor and less on social problems. They also have fewer contacts concerning social problems. The latter (involved with social issue) spend less time as priest-preacher or pastor, more on social problems and have more contacts concerning social problems. A third group, those citing denominational or interdenominational work as most imporatant, tend to have their own pattern of time use and contact concerning social problems. Specifically, they spend relatively less time as priest-preacher or pastor, and more on social problems. Their contacts are relatively frequent with important private citizens, but relatively infrequent with state and federal officials (Cf. Table II).

TABLE II

PER CENT IN THE "HIGH" GROUP OF SELECTED OTHER ACTIVITIES AMONG THOSE IN EACH OF THE CATEGORIES OF IMPORTANT ACTIVITY*

	Most Important Activity		
Other Activity	Parish & Traditional	Denom. & Interdenom.	Contemporary Social Issue
1. Time:priest-preacher	63	42	38
2. Time:pastor	78	58	58
3. Time:problems	43	68	76
4. Contacts:private cit.	47	78	67
5. Contacts:state	40	39	62
6. Contacts:federal	33	17	57

*Only those activities were selected on which chi-square tests show the three groups to differ.

Finally, as shown in Table III, there is a relationship between the congregation's activities and a clergyman's community contacts concerning social issues. Some of these contacts may then pertain to the congregation's activities. In any case, clergymen who serve congregations with no direct or supportive relationships with any secular group tend to have relatively few contacts with important private citizens or government officials concerning problems. Clergymen serving congregations that have a relationship with a non-traditional group are generally most likely to have frequent contacts concerning social problems.

Similarly, clergymen whose congregations have a social issues program dealing with contemporary issues are most likely to have a high number of contacts concerning social problems. However, those who serve congregations with no social issues program are not necessarily any less likely to have a high number of contacts than are those whose congregations do have a social issues program, but one dealing with a traditional topic.

TABLE III

ACTIVITIES OF ONE'S CONGREGATION AND CONTACTS
RE: SOCIAL PROBLEMS

	Per cent in "High" Contact Group			
Congregation's Activity	Local Official	Private Citizen	State Official	Federal Official
1. Relations with Secular Group				
a. None	33	41	33	24
b. With Trad. Group	59	61	61	38
c. With Non-trad. Grp.	60	65	48	52
2. Social Issues Program				
a. None	41	41	38	29
b. On Trad. Topic	29	50	38	29
c. On Contemporary Tp.	59	72	55	49

3. RELATIONSHIPS BETWEEN ATTITUDES AND ACTIVITIES

This section will detail and discuss the relationships between the 12 activity measures and each of 23 attitude scales. Fifteen of the scales were constructed on the basis of the results of factor analysis.[1] The remaining eight were constructed on an *a priori* basis. The twenty-three scales fall into five topic areas:

I. God-man relationships
   Rejection of Conception of God as an Absolute Other
   Rejection of Conventional Christian Standards
   Rejection of Anti-Religious Traditionalism

II. Mission of Christian Institutions and Individuals
   Primacy of Social Witness
   The Church as Inhibitor of Needed Change
   Legitimacy of Conflict as a Christian Method
   Rejection of Secular Knowledge as Important to Effective Mission
   Committment to Social Reform
   Church Stance on Poverty
   Church Stance on Racial Tension
   Church Stance on Vice

III. Secular Matters
   The Importance of Social Structure, Government Action and Participatory Democracy
   Individual Responsibility in Work and Family
   The Negroes' Situation and Rejection of Self-determination
   Acceptance of a Guaranteed Income and Government Services
   Alienation from Public Officials
   Superiority of Youth's Values
   Disapproval of Negro Rioting

IV. Role Uncertainty and Evaluation
   Role Uncertainty
   Satisfaction with Parish Activities
   Satisfaction with Non-Parish Activities
   Satisfaction with Ministry

V. Social Distance
   Social Distance from Negroes, slum dwellers, etc.

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[1] The factor analyses were performed on a group of 312 clergymen and seminarians. Specifically, there were: 164 clergy program participants; 36 clergy nonparticipants; and 107 seminarian program participants. In all three, factor analyses were done with 69,68, and 65 items respectively.

A complete listing of the items in each scale is given in Appendix A. For each attitude scale, respondents were divided into two groups: High, or above the median (50% mark); and Low, or below the median. The per cent in the High and Low groups for each scale are given in Appendix A.

The relationships between the twelve activity measures and the 23 attitude scales are summarized in Table IV.

3.1 Relationships Between Attitudes and How Time is Spent

As can be seen in Table IV, views on the mission of Christian institutions and individuals tend to distinguish not only clergy who focus on administrative work from those who focus on social problems, but also to distinguish the latter from those who focus on preparing for or leading corporate worship. It is also noteworthy that, contrary to Blizzard's suggestions, role uncertainty and role satisfaction are not related to time spent as priest-preacher, administrator or on problems. Role uncertainty is, however, inversely related to time spent as pastor. It would appear, then that clergy tend to find patterns of time-use which are compatibile with their views on what they and the church ought to do. The various patterns thus adopted tend to be equally satisfying to those who develop them. (We say "satisfying" since 81 per cent find their ministry as a whole either "satisfying" (48%) or "very satisfying" (33%).)

It should also be noted that the pattern of relationships between attitudes and how time is spent generally reflects the pattern of relationships among the measures of time-use. For example, no scale is related to all four time-use measures, reflecting the relative independence among these measures. Moreover, the inverse relationship

TABLE IV

RELATIONSHIPS BETWEEN ACTIVITY MEASURES AND ATTITUDES SCALES*

	Attitude Scale	Activity Measure											
		TIME						CONTACTS				CONG.	
		priest-preacher	pastor	administrator	on soc. problems	important activity	activity re prblms	local	private	state	federal	secular group	programs
GOD-MAN	Rejection of God as Absolute Other	-											
	Rejection of Conventional Christian Standards	-			+		X						
	Rejection of Anti-religious Traditionalism		+	+	-					-			
MISSION	Primacy of Social Witness	-		-	+	X							
	Church as Inhibitor of Needed Change	-		-	+				+				
	Legitimacy of Conflict as a Christian Method	-		-	+	X	X		+		+		
	Rejection of Secular Knowledge as Important	+	+	+		X			-				
	Commitment to Social Reform			-	+	X		+	+	+	+	+	
	Church Stance on Poverty					X			+		+		
	Church Stance on Racial Tensions			-	+	X			+				
	Church Stance on Vice				+				+		+		-
SOCIAL	Importance of Social Structure			-	+				+				
	Individual Responsibility in Work and Family	+			-	X			-			-	
	Negroes' Situation and Rej. of Self-Determination				-				-				
	Acceptance of Guaranteed Income			-	+				+		+	+	
	Alienation from Public Officials			-	+								
	Superiority of Youth's Values												
	Disapproval of Negro Rioting		+		-	X	X	-			-		
ROLE	Role Uncertainty		-					-					
	Satisfaction with Parish Activities							+					
	Satisfaction with Non-parish Activities												
	Satisfaction with Ministry							+					
	Social Distance				-			-	-				

Legend on page 16a

TABLE IV LEGEND

+ Those "high" on one measure are more likely to be "high" on the other; and those "low" on one measure are more likely to be "low" on the other.

- Those "high" on one measure are more likely to be "low" on the other; and vice versa.

X Responses on the two measures are related, but "high" and "low" not definable on one or both

Blank No relationship.

* +, -, and X used only where a chi-square test shows probability of a relationship being a chance one is equal to or less than .05.

between time spent as administrator and that spent on social problems is reflected by the fact that these two time-use measures are both related, but in opposite directions, to nine attitude scales. Specifically, in contrast to those high on time spent as administrator, those high on time spent on problems tend not to reject anti-religious traditionalism; to assert the primacy of social witness; to see the church as an inhibitor of needed change; to regard conflict as a legitimate Christian method; to be personally committed to social reform; to support an activist stance for the church with regard to racial tensions; to recognize the importance of social structure, government action and participatory democracy; to accept the ideas of a guaranteed income and government service and to feel alienated from public officials. Those high on time spent as administrator tend to take the opposite position on each of the issues just cited.

Interestingly, despite the independence of time spent as priest-preacher from that spent either as administrator or working on social problems, attitudes on three of the nine issues just cited are also related to time spent as priest-preacher. Specifically, like those who spend more time as administrator and unlike those who spend more on problems, those who spend more time as priest-preacher tend to deny the primacy of social witness; not to see the church as an inhibitor of needed change; and not to regard conflict as a legitimate Christian method.

3.2 Relationships Between Attitudes and Important Activities

What one takes to be his most important activity is primarily related to his attitudes towards the mission of Christian institutions and individuals and to a lesser extent to his views on secular matters (Cf. Table V). It is not, however, related at all to his views on

TABLE V

MOST IMPORTANT ACTIVITY AND SELECTED ATTITUDES*

Attitude Scale	Per Centage Scoring High		
	Among those referring to parish or traditional social action N=98	Among those referring to denomin. or interdenom. work N=19	Among those referring to involvement in contemporary issue N=45
Primacy of Social Witness	37	74	62
Legit. of Conflict	39	53	69
Rej. of Sec. Knowledge	59	16	42
Commit. to Social Reform	40	53	89
Church on Poverty	44	65	81
Church on Race	36	71	50
Indiv. Responsibility	63	42	38
Disapproval:Negro Rioting	65	74	44

*Only those attitude scales are included for which chi-square tests show that the chances of the relationship with most important activity is a chance or is equal to or less than .05.

God-Man relationships nor to his uncertainty or satisfaction with his role as a clergyman.

Specifically, Table V suggests that the responses of those who cite parish-oriented activity or traditional social action as most important differ rather sharply from those who cite an involvement concerning some contemporary social issue. Thus, in contrast to the former, the latter tend to: assert the primacy of social witness; regard conflict as a legitimate Christian method; be personally committed to social reform; and support an activist stance for the church on matters involving both poverty and racial tensions. On the other hand, in contrast to those citing an involvement concerning a contemporary issue as most important, those citing parish-oriented activity or traditional social action tend to: reject secular knowledge as important to effective mission; affirm the role of individual responsibility in work and family; and disapprove of Negro rioting.

As with time-use, then, there is a tendency for attitudes and activities to be compatible. Those with the more "liberal" attitudes have the more "modern" activity pattern, spending more time on social problems, and less doing administrative work for the congregation. Moreover, their most important activity involves them in work related to some contemporary social issue. On the other hand, those with the more "conservative" attitudes have the more "traditional" activity pattern, spending less time on social problems and more on administrative work for the congregation. Moreover, their most important activity is either parish-oriented or involves a traditional form of social action such as charity.

The compatibility between attitudes and activities may also be seen in the responses of a third group, those who cite denominational or interdenominational work as their most important activity (center column, Table V). They are somewhat more moderate in their social views and more interested in redefining the church's mission and in the use of secular knowledge to do so than are other clergy. Specifically, their views on the legitimacy of conflict as a Christian method; their committment to social reform; their support of an activist church stance on poverty; and their attitudes towards individual responsibility in work and family fall between those who cite traditional social action or parish-oriented activity as their most important activity and those who cite an involvement concerning a contemporary social issue; while their views on the church's stance on racial tensions are somewhat more "liberal" than the latter, and their disapproval of Negro rioting more extreme than the latter. More importantly, they are more likely to assert the primacy of social witness and more strongly accept secular knowledge as important to effective mission than either of the two other groups of clergy.

Somewhat unexpectedly, the most important activity involving problems within the metropolitan area is not as closely related to one's attitudes as is his most important activity overall. This lack of relationship may well reflect the fact (cf. section 2.2) that for many in the study group, the most important activity involving problems was not itself a very important activity. It may not have been important enough to make a difference. Still, like the most important activity overall, it is related to views on the legitimacy of conflict as a

Christian method and to one's disapproval of Negro rioting. Unlike the most important activity overall, it is also related to one's rejection of conventional Christian standards.

3.3 Attitudes and Contacts Concerning Social Problems

Despite the fact that the frequency of contacts concerning social problems with important private citizens and with local, state and federal officials are each related to the others (cf. section 2.3), the patterns of relationships with the attitude scales vary somewhat from measure to measure. Indeed, only one scale, Committment to Social Reform, is related to all four contact measures and no other scale is related to as many as three. Moreover, contacts with state officials are related to only two of the 23 scales (Committment to Social Reform and Religious Traditionalism). The lack of relationship between contacts with state officials and attitudes may indicate that such contacts are not only infrequent (57% have none), but less meaningful than the more frequent contacts with local officials and important private citizens and than the equally infrequent contacts with more powerful federal officials.

In general, contacts with local officials are primarily related to role uncertainty and role-satisfaction, while contacts with important private citizens and with federal officials are primarily related to views on the substantive issues, especially those dealing with the mission of Christian institutions and individuals.

Specifically, those with a relatively high frequency of contacts with local officials are: less uncertain about their role; more

satisfied with their ministry as a whole and with their parish-oriented activities; more personally committed to social reform; less disapproving of Negro rioting; and less socially distant from such groups as Negroes and slum dwellers than are those with a relatively low frequency of contacts with local officials.

It was also found that those with a relatively high number of contacts with important private citizens and those with a relatively high number with federal officials are more likely than those with a relatively low number of contacts with important private citizens and with federal officials, respectively: to accept conflict as a legitimate Christian method; to be personally committed to social reform; to urge the church to take an activist stance on issues involving poverty and those involving vice; and to see value in a guaranteed income for all and in government service.

In addition, those with a relatively high frequency of contacts with important private citizens are more likely than those with a relatively low frequency of such contacts to: regard the church as an inhibitor of needed change; urge an activist stance for the church on matters dealing with racial tensions; recognize the importance of social structure, government action and participatory democracy; and less likely to: reject secular knowledge as important to effective mission; affirm the role of individual responsibility in work and family; lack sympathy with the Negroes' situation and with self-determination; and feel socially distant from such groups as Negroes and slum dwellers.

In sum, then, it appears that contacts with local officials serve a more expressive function, while those with important private citizens

and, to a lesser extent, those with federal officials, a more instrumental function. That is, contacts with local officials are more closely related to how one "feels" about his role; contacts with important private citizens and with federal officials, to what one "thinks" about the mission of Christian institutions and individuals and to what he "thinks" about secular matters.

3.4 Attitudes and Programs in the Congregation

The fourth area of attitude-activity relationships studied is that involving programs in one's congregation. Here it was found that attitudes are not closely related to either: 1) the type of secular group, if any, with which the congregation have a direct or supportive relationship; or 2) the type of program, if any, it has to inform members about social issues or to involve them in efforts to alleviate some social problem. The lack of relationship between attitudes and programs in the congregation may reflect the importance of the nature of the congregation and one's skill in dealing with it as mediating forces between the clergyman's attitudes and his congregation's activities.

In any case, whatever the role of the nature of the congregation and of the clergyman's skills, those whose congregations have no relationship with a secular group are less likely than those whose congregations have such relationships to be personally committed to social reform and to see value in a guaranteed income for all and in government service, but more likely to affirm the role of individual responsibility in work and family.

Those whose congregations have such programs differ from those whose congregations do not on only one scale: Church stance on vice. Here those whose congregations have social issues programs are more likely to urge

the church to suggest new policies, goals, and programs to agencies dealing with the problem than those whose congregations have no such programs.

4. SUMMARY

The data reported above suggest the existence of two dominant patterns of clergy behaviour:

Pattern A: relatively little time is spent doing administrative work for the congregation, but there is a high frequency of contacts with government officials and important private citizens concerning social problems with an involvement concerning some contemporary social issues regarded as the most important activity. This pattern is found among those who spend more than 10% of their time on work concerning social problems within the metropolitan area.

Pattern B: more than 10% of one's time is spent doing administrative work for the congregation with relatively few contacts with important private citizens or government officials concerning social problems and a parish-oriented activity or a traditional social action is regarded as one's most important activity. This pattern is found among those who spend 10% or less of their time on work concerning social problems within the metropolitan area.

A third pattern is followed by those who regard denominational or interdenominational work focussing on church structures as the most important activity of their ministry. Their pattern tends to be more like Pattern A with respect to time-use and more like Pattern B with respect to contacts concerning problems in the metropolitan area.

The relationships between the more sensitive central and peripheral activity measures and the five attitude topic areas are summarized in Table VI.

TABLE VI

DEGREE OF RELATIONSHIP BETWEEN ACTIVITY MEASURES AND ATTITUDE TOPICS*

Activity Measure	Attitude Topic				
	God-Man	Mission of Christian	Secular Matter	Role Uncert. &Satis.	Social Distance
1. Time:problem	Moderate 2/3	Strong 6/8	Strong 6/7	None 0/4	Strong 1/1
2. Important activity	None 0/3	Strong 6/8	Weak 2/7	None 0/4	None 0/1
3. Contact:priv. citizen	None 0/3	Strong 7/8	Moderate 4/7	None 0/4	Strong 1/1
4. Contact:local	None 0/3	Weak 1/8	Weak 1/7	Strong 3/4	None 0/1
5. Time:priest-preacher	Moderate 2/3	Moderate 4/8	Weak 1/7	None 0/4	None 0/4
6. Time:administrator	Weak 1/3	Strong 6/8	Moderate 3/8	None 0/4	None 0/1
7. Congregation's relation to secular group	None 0/3	Weak 1/8	Weak 2/7	None 0/4	None 0/1

*Number in a cell represent ration of attitude scales related to the activity measure over total number of scales in the topic area.

Table VI shows that a clergyman's activities are most closely related to his views on what the mission of Christian institutions and individuals should be. Such views are related to each of the activity measures used in Table VI and strongly related to four of them: time spent working on social problems; what is regarded as one's most important activity; contacts with important private citizens concerning social problems; and time spent doing administrative work for the congregation--measures used to define Patterns A and B above.

Views on secular matters also relate to each of the activity measures used in Table VI. However, they are strongly related to only one: how much time is spent working on social problems.

A clergyman's views on God-Man relationships, on his own role, and his social distance from such groups as Negroes and slum dwellers are not closely related to his activities.

The relative closeness of the relationship between activity measures and attitudes pertaining to mission and to secular matters is also evident when attention is paid to the individual scales most closely related to activities (cf. Table IV).

Seven scales relate to at least two of the central activity measures and at least two of the peripheral measures used in Table VI. All seven deal either with the mission of Christian institutions and individuals in secular affairs or with secular matters per se. The seven are:

Primacy of Social Witness;
Church as Inhibitor of Needed Change;
Legitimacy of Conflict as a Christian Method;
Rejection of Secular Knowledge as Important to Effective Mission;
Committment to Social Reform;
Individual Responsibility in Work and Family; and
Acceptance of a Guaranteed Income and Government Service.

These scales are mainly concerned with ethical issues of human relations, social justice, and economic responsibility. The last two scales include items suggestive of the Protestant (Calvinist) ethic as discussed by Max Weber.

In sum, then, the activities of the (basically) young, white, well-educated Protestant ministers whom we studied are not closely related to their views on theological questions, nor to their more mundane concerns with their role as minister, but are closedly related to their conceptions of the mission of Christian institutions and individuals in secular matters and, to a lesser extent, to their views on secular matters per se. It is, then, views on human relations and obligations,on social justice and ethics which are most closely related to what one does as a minister. Training programs which seek to influence clergy behavior, then, would do well to focus on the creation or maintenance of attitudes involving social justice and ethics while keeping in mind the interrelations among activities discussed above.

APPENDIX A

This appendix lists the items which comprise each scale. Factor loadings are given for the items on the 15 scales whose construction is based on the results of a factor analysis. The scales in question are: 1-7; and 12-19. The absolute value of the loading, i.e., its size regardless of its algebraic sign, indicates the degree to which the response on the given item contributes to the total score on the scale. The higher the absolute value, the greater the contribution. For items with a positive loading, the greater the agreement with it, the higher one's score. For items with a negative sign, the greater the disagreement, the higher one's score.

Unless otherwise specified, respondents were asked to use a six-point scale in responding to a given item. The scale points were: strongly disagree; disagree; probably disagree; probably agree; agree; and strongly agree.

1. Rejection of Conception of God as Absolute Other*

Item	Loading
The most real fact of life is the continuing struggle between the natural man and God.	-.57
The opposition between God and all human institutions and customs must be recognized.	-.53
Whatever may be the customs of the society in which the Christian lives and whatever human achievements it conserves, God is opposed to them.	-.51
Life must be lived precariously and sinfully in the polarity and tension between God and human values and institutions.	-.45
God in Christ confronts man with the challenge of an "either-or" decision: either obey the law and will of God or that of man.	-.44
Between the church and the world there can be <u>no</u> true brotherhood.	-.44
God's work and man's can never be fully reconciled.	-.40

* There were 51% in the "low" group; 49% in the "high".

2. Rejection of Conventional Christian Standards*

Good ends never result from immoral means.	-.53
Moral means always lead to morally desirable ends.	-.52
Only a person who prays for guidance at important points in his life can properly be called a good Christian.	-.51
Preaching is the <u>most</u> important means of inspiring and guiding people.	-.43
Only a person who attends church regularly can properly be called a good Christian.	-.40

* There were 50% in the "low" group; 50% in the "high".

3. Rejection of Anti-Religious Traditionalism

Item	Loading
Much of the traditional religious language (such as "Heavenly Father" or "Salvation") is not very meaningful to me.	-.49
A vital relationship to God has no necessary connection with church membership and church participation.	-.49
I do not like to put intercessory petitions or prayers for the sick in my worship services.	-.44

* 49%, low; 51%, high.

4. Primacy of Social Witness*

Faithfulness to Christ and His message is best expressed by accepting one's social and political responsibilities.	.58
To be effective in today's world, Christian love must take part in revolutionary action against economic and political injustice.	.58
The church should be vitally committed to social concerns in this world and less concerned with serving its own members.	.57
There is no turning of men from self to God save in society.	.57
Urbanization is a principal contemporary form of God's action in the world.	.54
Love for those in need is best expressed through changing the social conditions in which they live.	.53
Only one who spends himself in a common effort to help everyone gain the essentials of a decent life can properly be called a good Christian.	.50
The church should help finance new ventures in community organization even though the goals and methods which evolve out of such organizations may be in conflict with some of the values of the church.	.50
If it comes to a choice between one or the other, I would rather see laity vitally involved in seeking solutions to urban problems than in the internal functions of the church.	.44
Clergymen should not join organizations which seek to become pressure groups.	-.49
As a servant of God's mission, the church has no significance in its own life apart from its participation in concern for this world.	.43
There is no human nature apart from society and its culture	.41

* 51%, low; 49%, high.

5. The Church as Inhibitor of Needed Change*

Item	Loading
The suburban churches have become a force for retreat from urban responsibilities and realities.	.61
Church hierarchies have an inevitable tendency to thwart the reformation of the church.	.58
Local congregations have not done much in recent years to help bring about the social changes needed in America.	.56
The present structure of Christian churches is a barrier to meeting Christian obligations toward the human race.	.53
Many people who are actively involved in the life of the church have no idea of what the implications of the Christian faith are for their life outside the church.	.51
Practically every element of church life today from theology to liturgy needs radical reformation.	.50
Churches seek social change only when they are in some way being threatened.	.50
Becoming involved in a controversial issue will harm a clergyman's chances to "move up" in my denomination.	.50
In general, there is little meaningful action a parish clergyman can take on any important social problem without alienating an important segment of his congregation.	.50
A clergyman in my denomination is evaluated in terms of the size of his congregation and their contributions more than in terms of his performance as an agent of social reform.	.47
Many who would make good clergymen now enter social work, psychology or similar professions rather than the ministry.	.47
Generally, a clash between important power blocs precedes any significant social change.	.46
Many loyal church-goers use religion to escape from their responsibilities in the world.	.45
Local congregations will probably not do much in the near future to help bring about social changes needed in America.	.44
Many clergy do not understand the relationship between their religious faith and the problems of the secular world.	.42
Clergy too often support the desire of lay people for a church that accepts the status quo.	.41
If churches do not become involved in movements for social justice, they will be unable to attract the people that have the most to bring to the church.	.41
It takes the acquisition of power to bring about any changes in the social order.	.40

* 52%, low; 48%, high.

6. Legitimacy of Conflict as a Christian Method*

Item	Loading
Education and persuasion are much more effective methods for achieving social change than conflict.	-.64
Conflict only serves to widen the gap of misunderstanding between the "haves" and the "have nots."	-.62
Polarizing groups of people against one another in order to get things changed does more harm than good.	-.57
Christian love may require one to use or create conflict.	.55
Conflict is incompatible with Christian love for others.	-.53
Many contemporary social problems would take care of themselves if a significantly larger proportion of the population of this country were to become involved in the church.	-.48
The churches should learn much more about political power and how to use it.	.47
As soon as the Church tries to act politically it somehow compromises its message.	-.45
There are no conflicts over basic questions when an atmosphere of Christian love prevails.	-.44
It takes the acquisition of power to bring about any changes in the social order.	.43
No significant social change will be accomplished in America without conflict.	.43
I do not have a clear understanding of the theological arguments for a clergyman's becoming involved in controversy or conflict.	-.42
There is an inner contradiction between the exercise of political power and Christian faith.	-.41

* 50%, low; 52%, high

7. Rejection of Secular Knowledge as Important to Effective Mission*

Item	Loading
Church programs and policies in worship, study, and service should now be significantly shaped by the knowledge which comes from the secular academic world.	-.52
If the church is going to express God's love for man in the modern world, it will need to make use of specialized knowledge developed by social scientists.	-.52
If churches do not become involved in movements for social justice, they will be unable to attract the people that have the most to bring to the church.	-.52
Disciplines such as sociology and psychology may inform the Christian as to the nature of God's action in the world.	-.47
Without more knowledge about social and political processes, I cannot make meaningful progress toward accomplishing the goals of ministry.	-.45

* 51%, low; 49%, high.

8. Committment to Social Reform*

I would rather be called an idealist than a practical man.

When I think of social reform, I think of things I believe in so deeply I could dedicate all my efforts to them.

A clergyman can hardly call himself a shepherd if he is not as deeply involved in the social welfare of people as he is in giving spiritual service to his parishioners.

When I am dealing with the problems of my own job, I find myself constantly trying to make decisions that will help solve the bigger issues of justice, etc., for all mankind. The world's problems are very much my problems.

When I hear of people who are deprived of freedom and of just treatment I really get involved; I find myself planning how I can help them.

* These items are taken from a scale developed by Sister Marie Augusta Neal, and considered by her to be the most discriminating items of the scale. See, Sister Marie Augusta Neal, Values and Interests in Social Change, Englewood Cliffs, N.J.: Prentice-Hall, 1965.

There were 46%, low; 54%, high. On the average, the "high's" responded "agree" or "strongly agree" with each item.

9, 10, 11. Church Stance on Poverty, Racial Tension and Vice*

Item **Loading**

Using the following legend:
1) do not become involved in any way
2) seek to educate and persuade its people about the need for action
3) help those affected by the problem on an individual basis
4) seek to improve the implementation of the present policies of the agencies dealing with the problem
5) suggest new policies, goals, or means to the agencies dealing with the problem
6) organize those affected to help them to help themselves

indicate the stance you think it is most appropriate for the church to take with respect to each of the following problems:
a. poverty b. racial tensions c. vice

* For Scales 9 and 10, referring to Poverty and Racial Tensions, respectively, those responding 1, 2, 3, 4 or 5 were placed in one group, those responding 6 in a second. On Scale 9, 42% were in the first group; 58% in the second. On Scale 10, 53% in the first; 47% in the second. For Scale 11, those (55%) responding 1, 2, 3 or 4 were placed in one group. Those (45%) who said 5 or 6 were placed in a second group. 32% had said 5; 13% said 6.

12. The Importance of Social, Structure, Government Action and Participatory Democracy*

Economic and social planning by government does not necessarily lead to loss of individual freedom.	.56
Underprivileged youths often have middle-class teachers who do not understand them and the problems they face.	.52
The chances of a Negro boy becoming unemployed are about twice that of a white boy.	.48
Millions of Americans live in poverty through no fault of their own.	.47
The same social structure and culture which benefits the great majority of Americans brings misery to many of the rest.	.47
Parents too often rely on the schools or the police to provide the discipline their children need.	.47
Unless it is stimulated and regulated by government, the private economy is unlikely to provide enough jobs to reduce the ranks of the unemployed significantly.	.46
The problems of Negroes will not be alleviated unless they make effective use of their political power.	.43
Students should be given an effective voice in the running of America's colleges.	.40

* 53%, low; 47%, high

13. Individual Responsibility in Work and Family*

Item	Loading
Welfare benefits should not be so high that people will accept welfare rather than work.	.56
An even distribution of wealth would stifle individual initiative.	.53
All physically and mentally sound men should earn their own living.	.51
The free enterprise system is the single economic system compatible with the requirements of personal freedom and constitutional government.	.50
Many jobs go unfilled because a lot of people would rather live off welfare than work.	.47
I basically disapprove of the Negro "Black Power" movement in America.	.46
Juvenile delinquency cannot be significantly reduced unless ways are found to keep families intact.	.43
Parents too often rely on the schools to teach their children the values they themselves should impart to them.	.42

* 49%, low; 51%, high.

14. The Negroes' Situation, and Rejection of Self-Determination*

Schools in underprivileged neighborhoods ought to allow community groups to have more say about what the schools do.	-.50
Part of the ideal society is integrated neighborhoods in which white and colored families live side by side.	-.48
Unless they have a sense of power, the poor will not take the initiative in defining and solving their own problems.	-.47
Negro youths are generally further behind the national norms for their grade in the ninth grade than they were in the third.	-.46
The problems of Negroes will not be alleviated unless they make effective use of their political power.	-.43
The problems of Negroes will not be alleviated unless they make effective use of their economic power.	-.43
The process of organizing local community action groups helps people grow and realize their own potential.	-.42

* 49%, low; 51%, high.

15. Acceptance of a Guaranteed Income and Government Service*

Item	Loading
Factory workers have a right to a guaranteed annual wage.	.58
Government should guarantee that every family's annual income is above a certain specified minimum.	.58
The government is providing too many services that should be left to private enterprise.	-.49
An increase in public employment is essential if poverty is to be greatly reduced in this country.	.45
Need should be the only criterion for eligibility for welfare benefits.	.43
Any successful war on poverty must include provision for direct money payments to the poor.	.42

* 50%, low; 50%, high.

16. Alienation from Public Officials*

Public officials are not really interested in the problems of the average man.	.69
Public officials are not really interested in the problems of the underprivileged.	.66

* 43%, low; 57%, high.

17. Superiority of Youths Values*

America's youth are developing an ethic which places a greater value on spontaneity and an openness to new experiences than that of their elders.	.62
America's youth are developing an ethic which places more stress on the values of human beings and less on that of property than that of their elders.	.60

* 37%, low; 63%, high.

18. Disapproval of Negro Rioting*

How much good has Negro rioting done? 1) none 2) very little 3) a little 4) a fair amount 5) much 6) very much	-.45
Negro rioting has been caused primarily by hoodlums, delinquents, and subversive groups who are committed to disrupting society.	.44

* 40%, low; 60%, high.

19. Role Uncertainty*

Item	Loading
I am uncertain as to just what the role of a clergyman should be in contemporary America.	.63
I have a clear understanding of the relationship between the most important activities of my ministry and my theology.	-.58
I have a clear idea of what I can do to help bring about needed social changes.	-.56
I find it very difficult to know how to apply basic Christian principles to problems in the modern world.	.53

* 51%, low; 49%, high.

20. Satisfaction with Parish Activities*

How satisfying or dissatisfying do you find:
a) preparing for or leading corporate worship
b) administrative work for the congregation
c) pastoral calling or counselling

* 48%, low; 52%, high. On the average, the high group responded "satisfying" or "very satisfying" on each item.

21. Satisfaction with Non-Parish Activities*

How satisfying or dissatisfying do you find:
a) working on social problems in the metropolitan area
b) denominational activities
c) interdenominational activities

* 44%, low; 56%, high. On the average, the high group responded "satisfying" or "very satisfying" to each item.

22. Satisfaction with Ministry*

How satisfying or dissatisfying do you find your ministry as a whole?

* 19%, low; 81%, high. The "highs" were those responding "satisfying" or "very satisfying".

23. Social Distance*

Item	Loading
In all honesty, I doubt that I would feel comfortable working with a group of slum dwellers.	
In all honesty, I doubt that I would feel comfortable working with a group of Negroes.	
I doubt that I would feel comfortable working with a group of Black Power advocates.	
I doubt that I would be at ease when talking with the members of a teenage gang.	
I would feel uneasy in the presence of people whom I know to frequently use marijuana or LSD.	

* 49%, low; 51%, high. On the average, the response of those in the low group were either "disagree" or "strongly disagree".

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